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The Universal Mission of The Church of Christ.

A DISCOURSE DELIVERED AT HANLEY, STAFFORDSHIRE,
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THE FERNLEY LECTURE
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BY
BENJAMIN HELLIER.

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PREFACE.

A FEW months ago a member of the 'Board of Management' for the Fernley Lecture proposed to me the subject of 'Missions' as suitable for the lecture of this year. This suggestion I accepted; but on further consideration concluded that I should best serve the interests of 'Missions' by giving to the lecture a wider scope than this title would suggest. The great work of evangelizing heathen nations has been too much regarded in the light of an invention of modern times, or as an *addendum* to the ordinary work of the Church; as something which we may well take an interest in if we choose, but which, without serious blame, we may let alone. By recurring to the teaching of our Lord and His apostles, we are led to see clearly that to make Christ and His salvation known is a duty belonging to all Christian people at all times, and that from the first Christ has never set before His Church any less a work than the salvation of all mankind. It is quite true that the passages of Scripture relating to this subject, which have been cited and dwelt on in the lecture, are very well known to us; but it is also true, as the history of the Church too plainly shows, that they have never been sufficiently pondered and acted on; and there is therefore need to insist on them continually, until the obligations which they impose are practically recognised. Hence the

first division of the lecture, *The purpose of Christ in founding His Church.*

It is impossible steadily and earnestly to contemplate this great subject without having awakened in our minds the question, Why have God's merciful designs respecting our race been so partially accomplished? It is easy to see that this question might lead on to the discussion of the most profound of all mysteries, such as the origin and prevalence of evil, the power of the creature to resist the will of the Creator, and so forth. But the purpose of the lecture being a practical one, such discussion has been avoided, and attention has been directed, under the second division, to *Causes which have delayed the fulfilment of the Divine Founder's purpose.*

Past and present hindrances having been briefly reviewed, the practical question remains, What is now to be done? and in the concluding section I have endeavoured to point out *the present duty of the Church.* Here much might have been said on the work yet to be accomplished within the bounds of nominal Christendom; but on account of the original purpose of the lecture this portion of the subject has been omitted, and attention directed to that part of the Church's work which is most urgent, the carrying to the non-Christian nations the glad tidings of salvation.

The quotations given from the New Testament are according to the Revised Version, except in Acts ii. 47, where another rendering seemed preferable.

In an Appendix there is a list given of works relating to Missions, and of some others cited in the lecture.

The Universal Mission of

The Church of Christ.

THE UNIVERSAL MISSION OF THE CHURCH OF CHRIST.

'The field is the world.'—Matt. xiii. 38.

All who take part in the carrying out of any great work which has long been established, judge it to be their duty often to revert to the views and purposes of its founder, with a view to ascertain whether they are faithfully fulfilling his design. This is especially becoming in those who are engaged in 'the work of the Lord.' Our Saviour Christ not only founded the Church long ago, but He is now the ever-living, omnipresent Controller of all its affairs. He is also our Judge, and at His second coming He will 'render to each man according as his work is' (Rev. xxii. 12). We are therefore sure that whatever is done according to the Divine Founder's purpose must be approved, whatever is opposed to it must be rejected. Let us therefore consider:—

I.

The Purpose of Christ in founding His Church.

We may say briefly that our Lord designed that the kingdom of God which He came to establish should endure throughout all the ages of the world, should

provide salvation for all mankind, and that all who received His proffered mercy should become the partakers of His own glory in the heavenly world for ever. More particularly,

1. This kingdom is to last till the end of time. Old Testament prophecy had foretold the setting up of an everlasting kingdom 'in the last days;'[1] and Christ expressly taught that He was the king spoken of, and that His was the kingdom. In the parable of the tares among the wheat, He says: 'The field is the world.' In the end of the world the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling' (Matt. xiii. 38-41). In these few, but most significant words, He who is 'Lord of all' declares that He takes possession of this world as the field of His Church, and that His servants will continue to labour therein down to 'the end of the world.' Another of His sayings tells us that when His angels come to do His harvest work, they will find the labourers scattered all over the earth. 'And then shall He send forth the angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven' (Matt. xiii. 27). Respecting the stability of His Church He also said, 'The gates of Hades shall not prevail against it' (Matt. xvi. 18).

As to the design of the Son of God to bless all men by His coming into our world, nothing can be more express than the saying, 'God so loved the world, that

[1] See Ps. ii., xlv., lxxii., cx., cxlv.; Isa. ii. 1-4, xi.

He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life' (John iii. 16).[1]

Having founded His religion, He declared that it was to supersede all other religions. Even Judaism was to cease, and the manifest token of this to all nations would be the destruction of the temple, and the treading down of Jerusalem by the Gentiles (comp. John iv. 23; Matt. xxiv. 2; Luke xxi. 24). He taught His followers that He Himself was the only way to God,—the one living embodiment of the truth concerning God,—the one giver of eternal life with God. 'I am the way, and the truth, and the life: no one cometh unto the Father, but by Me' (John xiv. 6).

A religion which claims to be exclusive of all others ought to be adequate for all men. This Christ claims for His religion. It is very noteworthy that our Lord, who was the most perfect example of humility that ever appeared in this world, nevertheless put forth such claims respecting Himself as no living man besides ever dared to utter. He said that there were to be found in His religion, or rather in Himself, resources of blessing sufficient to satisfy the religious need of all mankind. His utterances on this subject are highly figurative, but their meaning is most clear and express. We find that when men are most deeply conscious of their religious needs they express these in terms derived from the bodily

[1] Whether we regard these words as spoken by our Lord, or as the utterance of 'His servant John,' we are quite sure that they declare the mind of Christ Himself.

necessities, and because hunger and thirst are the most common and most importunate of human wants, they speak of their hunger and thirst after God and righteousness (comp. Ps. xlii. 1, 2, lxiii. 1; Matt. v. 6). So Christ, in reference to the universal longing, says, 'I am the bread of life: he that cometh to Me shall not hunger; and he that believeth on Me shall never thirst. . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life' (John vi. 35, iv. 14). Man's dissatisfaction with the present life finds various expressions, and the promises of Christ correspond to the different aspects of his discontent. Does life seem to us a weary pilgrimage, the path rough, the burden which we bear heavy, the rest which we find unsatisfying? Then He says, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest' (Matt. xi. 28). Do men complain that this life is one of impenetrable mystery, with no safe guidance and without hope of happy issue? Then Christ says, 'He that followeth Me shall not walk in the darkness, but shall have the light of life' (John viii. 12). Are we borne down by the trials and afflictions of life, and ready to despair, thinking that the conflict in which we are engaged will end our life or destroy our virtue? Then our merciful Lord says to us, as He once did to His servant Paul, 'My grace is sufficient for thee, for My power is made perfect in weakness' (2 Cor. xii. 9). Are we appalled by the thought of death, fearing that

it will prove the entire extinction of our being? Then our Redeemer says, 'I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die' (John xi. 25, 26). If, once more, we carry our thoughts beyond the present world, and wonder how the life of man can be endlessly sustained, even to this inquiry the words of Christ give the answer: 'This is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ' (John xvii. 3). Thus there is no aspect under which the moral necessities of our nature can present themselves, but we find a promise of Christ to meet them, a gift of Christ to satisfy them.

Our Lord further declared His purpose that the great blessings of salvation which He had obtained for our race should be made known to all mankind. When about to leave the world, He told His sorrowing disciples that He would send them another Comforter who should abide with the Church for ever, and that the work which He came to accomplish should have the world for its object. 'He will convict the world in respect of sin, and of righteousness, and of judgment' (John xvi. 8).

When, immediately before His ascension, He sent forth His apostles, He gave them a world-wide commission, commanding them to 'go and make disciples of all the nations,' 'to preach the gospel to the whole creation.' He taught them that 'repentance and remission of sins should be preached in His name unto all the nations;' and that His servants should be witnesses for Him 'both

in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth' (Matt. xxviii. 19; Mark xvi. 15; Luke xxiv. 47; Acts i. 8). He also gave the distinct assurance that 'this gospel of the kingdom shall be preached in the whole world, for a testimony unto all the nations' (Matt. xxiv. 14).

When we pass from the study of the words of Christ in the Gospels to the history of the earliest days of the Church, as recorded in the Acts of the Apostles, we find that notwithstanding all the instruction which they had received from Christ, the first preachers of the gospel failed to comprehend the greatness of the work committed to their trust. Just before their Lord ascended into heaven, they were anxiously inquiring about the restoration of the kingdom to Israel (Acts i. 6), and even after the day of Pentecost, Peter spoke of Christ as exalted 'to give repentance to Israel, and remission of sins' (Acts v. 31), no mention being made of the Gentiles. Afterwards, by the vision which he saw in the house of Simon the tanner, and by the scenes which he witnessed in the house of Cornelius, he was convinced that the Gentiles were to share the benefits of the kingdom of God; and the Church at Jerusalem was brought at length to acknowledge, 'Then to the Gentiles also hath God granted repentance unto life' (Acts xi. 18).

With the conversion of Saul of Tarsus a new era began. As soon as 'it was the good pleasure of God . . . to reveal His Son' in the apostle, that he 'might preach Him among the Gentiles' (Gal. i. 15, 16), this wonderful man entered into God's purpose in Christ respecting mankind,

and expounded it in words such as were never uttered before or since. In his speeches and letters he sets forth the universality, the perpetuity, the greatness, and the glory of the Christian religion, in language most clear and express; but so profound that it suggests to us 'the thoughts which wander through eternity.' To the Jews at Antioch in Pisidia he declared the universal promise of pardon, and taught by implication that Judaism had been superseded by the religion of Jesus. 'Be it known unto you therefore, brethren, that through this Man is proclaimed unto you remission of sins; and by Him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses' (Acts xiii. 39).

To the philosophers of Athens he declared that the religions which they had once followed were due to times of ignorance, towards which God had showed merciful forbearance; but that such ignorance would be henceforth inexcusable, because there was made known to them a religion which taught the universal Fatherhood of the one true God, and consequently the universal brotherhood of mankind, and which demanded repentance from all men everywhere, in view of the solemn fact that God 'hath appointed a day, in which He will judge the world in righteousness by the Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead' (Acts xvii. 31).

In his Epistles the apostle delights to dwell on that wonderful 'mystery,' that 'dispensation of the grace of

God,' which was planned in the Divine counsels 'before times eternal' (2 Tim. i. 10), was indeed hidden during many ages (Rom. xvi. 28), but was manifested in 'the fulness of the time' by the Son of God (Gal. iv. 4). The universal character of human redemption is declared in the words that 'God was in Christ reconciling the world unto Himself' (2 Cor. v. 19). By the combined parallel and contrast which he establishes between Adam and Christ, 'the first man' and 'the second man,' he shows that the blessing which comes from Christ was designed to reach to every member of our race (see Rom. v. 11–21; 1 Cor. xv. 21, etc.). He is fully persuaded that the gospel 'is the power of God unto salvation to every one that believeth' (Rom. i. 16). Its saving power he had himself experienced, and he looked upon his own conversion as a prime instance, an example of what would take place in multitudes of others, 'which should hereafter believe on Him unto eternal life' (1 Tim. i. 17).

If we look at the religious needs of men individually, the apostle tells us how fully they are all met. For man burdened by the guilt of sin it provides an all-sufficient atonement, through faith in which we obtain peace with God, power over sin, and the hope of everlasting life (Rom. iii. 22, v. 1, 2). It makes a holy life possible, for it frees us 'from the law of sin and death' (Rom. viii. 2). It provides for the complete renewal and sanctification of our whole nature, throughout 'spirit, soul, and body' (2 Cor. v. 17; 1 Thess. v. 23). It sustains amidst all the trials of life, and delivers from the fear of

death, by the full persuasion that it affords us 'that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward' (Rom. viii. 18). It provides for the happiness of communities, by establishing pure, peaceful, happy households; for it sanctifies and blesses the relationships of husbands, wives, parents, children, masters, servants, by uniting all in the bonds of a common faith and love towards our Lord Jesus Christ (Eph. v. 22, vi. 9).

Christianity is fully adequate, if everywhere adopted, to cure the evils of the whole human society, and to bring in a reign of universal righteousness, peace, and joy. 'The kingdom of God is . . . righteousness and peace and joy in the Holy Ghost' (Rom. xiv. 17), and in proportion as it obtains in any nation, it puts an end to war and violence and fraud and wrong-doing of every kind, it establishes peace among all classes, and brings in the purest of all joys. We cannot say that within the kingdom there is no sorrow; but the sorrow that is found is not born of the kingdom; it comes from without, or it comes from those who, though within the kingdom, have not fully yielded themselves to its benign sway. This religion as it prevails puts an end to the enmities and jealousies of tribes and nations. To men united in Christ the distinctions of 'Greek and Jew . . . barbarian, Scythian, bond and free' become as nothing in view of the fact that Christ is all things in all His people (Col. iii. 11).

But the greatness and glory of the Church are seen especially in the exaltation of Him who is its Head, and

in the effects of man's redemption on the universe. Over all our race Christ has obtained universal dominion founded on universal redemption. He died for all that He might be Lord of all, 'both the dead and the living' (Rom. xiv. 9). But more than this. Because the Saviour stooped so low as to take upon Him our nature, and to ransom us by His death, God the Father 'highly exalted Him, and gave Him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. ii. 9–11). This exaltation of our Saviour has a twofold result. First, we are taught that Christ exercises this dominion over the whole universe for the benefit of His redeemed people; for He is 'Head over all things to the Church' (Eph. i. 22). Secondly, the benefits of man's redemption are to extend, in ways and measures now inconceivable by us, far beyond the human race. God designs 'to sum up all things in Christ, the things in the heavens, and the things upon the earth' (Eph. i. 10), 'to reconcile all things unto Himself, having made peace through the blood of His cross; through Him, I say, whether things upon the earth, or things in the heavens' (Col. i. 20). Hence also 'the earnest expectation of the creation waiteth for the revealing of the sons of God' (Rom. viii. 19).

Looking at these wide results of our redemption, we cannot wonder that to the angelic powers above us there is on earth no object of contemplation so interesting as the

Church of Christ. It has become to them a new revelation of God which they never cease to study, even as it is the purpose of God Himself 'that now unto the principalities and powers in the heavenly places might be made known through the Church the manifold wisdom of God' (Eph. iii. 10).

The apostle confidently anticipates the spread of the religion of Christ throughout the world, foretelling that the time will come when 'the fulness of the Gentiles' will come in, and 'all Israel shall be saved' (Rom. xi. 26). Of the everlasting perpetuity of the Church he has no doubt, for he prays that glory may be given to God 'in the Church and in Christ Jesus, unto all generations for ever and ever' (Eph. iii. 21).

The writer of the Epistle to the Hebrews is in full accord with the apostle of the Gentiles. That the old Jewish covenant is now superseded by 'a better covenant, which hath been enacted upon better promises' (Heb. viii. 6), is made fully manifest. The superiority of the new covenant to the old is seen in the infinite dignity of the Great High Priest of our confession, at once Son of God and a member of our own race, King and Priest for ever; in the perfect efficacy of the atoning sacrifice which He has offered once for all, making all other sacrifice for sins for ever unnecessary; in His everlasting mediation for us at the right hand of God in the holy places not made with hands; in that boldness of access to God Himself, which He has procured for us; and in our present union by faith with God, the Judge of

all, with Jesus, with saints and angels in the heavenly Mount Zion. I need not dwell on the teaching of other New Testament writers, which fully accords with what has been already stated. I will only add that in that last mysterious book, which closes the canon of Holy Scripture, whilst many things are obscure, this great truth is made plain, that Christ is exalted above all creatures, that all the hosts of heaven and all the powers of earth and hell are subject to His control, and that all the events of time contribute to bring on His final and everlasting triumph. All this is summed up in the revelation given to the beloved disciple by great voices in heaven which said, 'The kingdom of the world is become the kingdom of our Lord and of His Christ; and He shall reign for ever and ever' (Rev. xi. 15).

This brief statement of the teaching of Christ and His apostles places before us the great work of the redemption of man by the Son of God, as designed by infinite wisdom and mercy before the world was, kept in view and prepared for by all the ages preceding the birth of Christ, actually accomplished in the fulness of time as the greatest event in the world's history, embracing all men in the designs of its mercy, and enduring in its blessed results throughout all ages, world without end. In this great work we all have a deep personal interest; to participate in its benefits ourselves, and to extend them to others, is to have the highest joy and to do the noblest work possible to man here below.

II.

Causes which have delayed the Fulfilment of the Divine Founder's Purpose.

When from the views given us in the New Testament respecting the glorious character and destiny of the Church of Christ, we turn to the history of Christianity during the last eighteen centuries, and to the present religious condition of mankind, we cannot avoid the sorrowful conclusion that the merciful purposes of our Saviour have been to a great extent frustrated. We direct our thoughts to Christ, and reverently inquire:

> 'Lord over all, if Thou hast made,
> Hast ransomed every soul of man,
> Why is the grace so long delayed?
> Why unfulfilled the saving plan?
> The bliss for Adam's race designed,
> When shall it reach to all mankind?'

To such inquiries it is impossible for any one to give a complete answer; and all that I can hope to do at present is to make some contribution towards the solution of this great problem.

But before proceeding to do this, two preliminary observations are necessary.

In the first place, we are quite sure that the slow progress of His kingdom in the world cannot have taken our Lord by surprise. If He had told His earliest disciples that they would win an easy and speedy victory

over the opposition of mankind, this would have been a greater difficulty in the way of our faith in Him than it has ever encountered. But He gave no such promise. On the contrary, He forewarned them that as the world had hated Him so it would hate them ; that many of His faithful witnesses would for His sake be persecuted and put to death, and that on this account the love of many other of His followers would wax cold. By His servant John He warned the Churches of Asia that, if they proved unfaithful, He would Himself quench the lights already kindled there. So in the writings of the apostles we find prophecies of the coming of 'perilous times,' of seasons of 'falling away,' and of the appearance of many antichrists. But He who foresaw and foretold all these things has also foretold the final and glorious triumph.

In the second place, though we have to speak of many failures which have taken place in connection with the extension of Christ's kingdom in the world, *there have never been any failures in the religion itself.* It has been proclaimed to men, and they have refused to receive it. In that respect there has been a want of success. But who ever blames a physician for not curing those who refuse to follow his prescriptions ? Men have professed to adopt the religion of Christ, when they have accepted something very different from it; but religion is not answerable for the errors which men make respecting it. Many have professed and called themselves Christians who have been guilty of abominable sins and wickedness, but the religion of Christ is no more to blame on this account than the just

laws of this country for the crimes committed by men who profess allegiance to those laws. When we contend that the religion of Christ itself has never failed, we mean this, that whenever any one has truly believed in Christ, loved Him, obeyed Him, followed Him, no evil has ever resulted from his doing so, but he has been made more pure and happy, and more righteous and kind towards all with whom he has had to do. When we carefully trace the histories of individual Christians, and the history of nations who have received the faith of Christ, we find that the results which are *properly attributable* to the religion of Christ have been of infinite value to mankind.[1]

In considering the hindrances to the advance of Christ's kingdom, we must first of all take into account the fact that ever since Christ founded His kingdom of grace and truth, there has been an invisible kingdom of darkness counterworking it, ruled by 'the devil and his angels.' In the parable of the Tares, in which our Lord first unfolds to us His large designs respecting His kingdom, He tells us of the malicious work done by 'the enemy, the devil,' in order to destroy, or, at least, to hinder the work of Christ's servants; and He also taught that to the end of time the evil results of the enemy's sowing will be found in His field. The earliest history of the Church is a comment on this teaching. Satan put it into the heart of Judas to betray his Master; he desired to have Simon Peter and all

[1] The way in which the religion of Christ has modified and improved the laws and customs of nations both in Europe and America, is shown in a very able work entitled *Gesta Christi; or, a History of Humane Progress under Christianity*, by C. Loring Brace. London, 1882.

the apostles, that he might sift them as wheat; he brought trouble on the early Church by filling the hearts of two of its members to lie to the Holy Ghost (John xiii. 2; Luke xxii. 31; Acts v. 3). The Apostle Paul found himself hindered by Satan in the prosecution of his labours (1 Thess. ii. 18); he speaks of the great Adversary as 'the prince of the power of the air, the spirit that now worketh in the sons of disobedience' (Eph. ii. 2); and, though he had many powerful human adversaries, makes light of these in comparison with the invisible powers of darkness against whom he had to contend. 'Our wrestling,' he says, 'is not against flesh and blood, but against the principalities and powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places' (Eph. vi. 12). Although it is impossible for us to say what are the ways in which the powers of darkness oppose the kingdom of God, we cannot surely be mistaken in concluding that their malign influence has had much to do with the spread and perpetuation of the fetishism, devil-worship, and polytheism of uncultured nations; and with those ancient systems of idolatry and false philosophy which have so long held in bondage the nations of the East, and whose influence becomes more pernicious from age to age.[1]

We cannot doubt also that 'the prince of this world' (John xii. 31) has wrought out his malicious purposes by means of ungodly men whom he has moved to persecute

[1] See *Report of Shanghai Conference*, p. 260; *The Life of Dr. John Wilson of Bombay*, pp. 302–308; Dr. Duff on *India and Indian Missions*, pp. 196–258.

the Church. It is one of the deepest and most perplexing mysteries that God has to so large an extent permitted wicked men to hinder and destroy the work of true religion. But as to the fact of such permission there can be no doubt. From the Acts of the Apostles we learn that very early in the history of the Church Herod Agrippa slew James the brother of John with the sword; and that, through the avarice of Felix, Paul was kept prisoner for two years at Cæsarea, his missionary labours being thereby suspended. By the persecutions which raged throughout the Roman Empire during the first three centuries the progress of the Divine kingdom was stayed to an extent impossible for us to estimate. I suppose there must be some truth in the oft-repeated saying of Tertullian, that 'the blood of the martyrs is the seed of the Church,' but it is also true that in many instances the death of the martyrs has been the death of the cause for which they testified.[1]

From the seventh century and onwards the Muhammadan power has done immeasurable injury to the Church, devastating lands once Christian, replacing churches by Muhammadan mosques, and setting up a system of religion which has done very much to degrade mankind. Wherever it now rules with unchecked power, it raises an almost insuperable barrier to the advance of the kingdom of God.[2]

[1] Archbishop Trench, speaking of the persecution waged by the Papal power against the Albigenses, says: 'Persecution was successful, — as generally it is, where, with sufficient power to back it, and knowing exactly what it intends, it carries this through with a ruthless and relentless persistency.'—Trench's *Mediæval Church History*, p. 219.

[2] On the many very serious defects and errors of Muhammadanism and its

The hindrances already named have come from those who are without the kingdom. We must now notice those which have proceeded from the professed followers of Christ. Here let me say, once for all, that it gives me no pleasure to speak of the faults of Christians, whether of the past or of the present time. I would much rather celebrate their virtues, and commemorate the immeasurable debt of gratitude which we owe to Christians of past ages. But who can record the history of the Church without naming the faults of its adherents ?

When our Lord left the world and 'ascended far above all the heavens, that He might fill all things' (Eph. iv. 10), He made adequate provision for the continued existence of His kingdom, and for its extension through the world. He instituted the Sacraments of Baptism and the Lord's Supper, involving the formation of a community clearly marked off from every other organization of men. He also 'gave gifts unto men' in the persons of messengers sent forth to preach 'all the words of this life' (Acts v. 20). 'And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of

antagonism to Christianity, see a valuable passage in the Bampton Lecture for 1881, by John Wordsworth, M.A., pp. 244–269. Sir William Muir, in his *Life of Mahomet*, says: 'They labour under a miserable delusion who suppose that Mahometanism prepares the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth. . . . The sword of Mahomet and the Koran are the most stubborn enemies of civilization, liberty, and truth which the world has yet known. — *Church Missionary Atlas*, p. 15.

ministering, unto the building up of the body of Christ' (Eph. iv. 11, 12). These words have chief reference to the strengthening and perfecting of men already gathered into the Church. But the continual extension of the kingdom was provided for, and this was to be accomplished by means of *testimony.*

To His apostles our Lord said, 'When the Comforter is come . . . He shall bear witness of Me; and ye also bear witness' (John xv. 26, 27). Here is a twofold testimony,—Divine and human! the great subject of the testimony always the same—the Lord Jesus Christ. So the Founder of the Church, in the last words uttered by Him on earth, spoke of the Holy Ghost who should come upon the apostles, and then added, 'And ye shall be My witnesses.' *Here we have the great fundamental law of the progress of Christ's kingdom: the one subject of the Church's teaching,—Christ; the teachers, witnesses; the human testimony made effectual by the Divine Spirit.* Where this law is observed the kingdom advances; where neglected, it recedes. Let us look at some of the evils resulting from departure from the law.

In the first place, the professed teachers of the Church have in many cases not been *witnesses.* A witness for Christ must not only testify of the outward facts of Christianity, of the life, death, and resurrection of Christ, and not merely of the true doctrines of religion; but he must also testify to those inward, spiritual facts, which are the perpetually renewed miracles of Christ, wrought by His Spirit in the hearts and lives of men. But how can

any one bear witness to a true repentance which he has never experienced? to a saving faith which he has never exercised? to the joys of conscious pardon which he has never known? to the power of the grace of God to renew and sanctify the outer life, when his own conduct gives no token of this? When the professed teachers of Christ's religion are not 'witnesses,' in the full sense of the term, or when they keep silence respecting the all-important doctrines of the gospel, such as the guilt and depravity of all men, the atonement offered by Christ, the witness of the Spirit, the entire sanctification required in the Christian life, the last judgment and its eternal issues, how can we expect a work which depends on testimony to advance apart from such testimony? When we remember that over large portions of Christendom there is no true preaching of the gospel, that even in many Protestant congregations the testimony to 'the things concerning the Lord Jesus Christ' is partial and misleading, and that multitudes of Christian people who might bear witness for their Lord keep silence respecting Him, we cannot wonder that the knowledge of Christ and His salvation does not advance more rapidly.

Sometimes the testimony of the lips is not supported by that of the life. In all ages of the Church Christ has had servants who have conspicuously glorified Him by deed as well as by word; but too frequently men who have professed and called themselves Christians have dishonoured the ever-blessed name, and, by their unworthy conduct, have repelled men from Christ instead of attracting

them to Him. It has been justly said that 'one detected hypocrite may make a hundred infidels.'[1]

The simplicity of 'the faith once delivered to the saints' has been corrupted by unauthorized additions. This evil began very soon. In the days of the apostles false teachers endeavoured to impose Judaism on the Gentile converts, and the beginnings of Gnosticism and other errors made their appearance.

Soon after the close of the first century a host of errors crept in. The authority of the bishops was unduly exalted, and the monstrous assumption was made that the ministers of religion constituted 'the lot of God's inheritance,' His κλῆρος, to the exclusion of the laity.[2]

The true conception of Christian holiness was perverted by the assertion of the superior sanctity of a life of celibacy, and by the spread of monasticism.[3]

Then followed the worship of the relics of martyrs, the invocation of saints and angels, and especially the worship of the Virgin Mary.[4] Later came the alleged supremacy of the Bishop of Rome, the doctrines of the *opus operatum* or necessary grace in the sacraments, Transubstantiation, works of Supererogation, Indulgences, Purgatory, and many others.[5]

Had these additions made to the primitive faith been as true in themselves and as innocuous as the propositions of

[1] Wordsworth's *One Religion*, p. 10.

[2] See Schaff's *History of the Christian Church*, i. 409. The use of the words *clerus* (Latin), *clerical*, and *clergy*, as designations of an order within the Church, is a survival of this error.

[3] On the wide prevalence of monasticism, even before the Council of Nicæa, and the manifold evils resulting from it, see Isaac Taylor's *Ancient Christianity*, vol. i. pp. 277–415; Schaff, ii. 117–179.

[4] See Schaff, ii. 409, 428.

[5] On errors of the Church of Rome, see generally, *Plain Reasons against joining the Church of Rome*, by R. F. Littledale, LL.D., D.C.L.

Euclid's elements, the teaching of them as things necessary to be believed in order to salvation would have been an intolerable evil, for it would have made man's access to God and to eternal life more difficult than the Founder of our religion ever intended it to be. But these additions not being truths, but untruths, contradicting the fundamental verities of the faith, brought infinite mischief. They spread like dark clouds over the bright firmament of the Church, causing multitudes to sit in darkness and the shadow of death, who but for them might have been blessed with the light of life. This corruption of the truth, continuing through long ages, and extending through large portions of professing Christendom, has turned the thoughts of men from the truth which brings salvation, and has turned them into fables and traditions of men; has withdrawn trust from the priestly work of Christ and fixed it on a human priesthood, the very notion of which is alien from a true Christianity. It has directed men's hopes to the creature rather than to the Creator; it has made religion outward and sensuous, instead of inward and spiritual; and has ended in a religiousness divorced from morality, to a lamentable extent silencing in men's hearts the voice of conscience, and making it extremely difficult to bring home to them any deep sense of sin.

Another great hindrance to the spread of Christ's kingdom has been this: men have lost confidence in the sufficiency of the divinely appointed method of extension,—that of *bearing witness to the truth*; although our Lord Himself said that to do this was the great end of His coming into the world (John xviii. 37).

No one was ever more intensely desirous to extend God's kingdom than the Apostle Paul, but he never discovered any more expeditious means of doing this than that given in his own words: 'By the manifestation of the truth commending ourselves to every man's conscience in the sight of God' (2 Cor. iv. 2). But to many Christians this method has seemed too slow, and they have foolishly attempted to advance Christ's kingdom by means altogether opposed to its own true character.

In numberless instances far too much dependence has been placed on the help derived from civil rulers; and John Wesley has well spoken of 'that fatal period when the Emperor Constantine called himself a Christian.'[1] When the Church too much relies on princes and nobles, it tolerates their faults and vices, and then has but little authority to rebuke the same sins in the common people. Owing to this cause, the moral standard to which professed Christians were required to conform was rapidly lowered from the time of Constantine onwards.

Another great evil arose when the Church began to use the secular power of princes and governments to put down errors in religion, no longer persuading but compelling to obedience. Civil punishment for heresy dates from the Council of Nicæa;[2] and we find the greatest names of

[1] See Wesley's Works, vii. 25. The author of *Gesta Christi* acknowledges that some good results flowed from Constantine's legislation, but says: 'The union of the Christian Church with the State under Constantine we regard as one of the great blunders of the historical Church, which has drawn after it a long train of evils, whose effects are even yet experienced.'—*Gesta Christi*, p. 51.

[2] Schaff's *History of the Church*, iii. 629, 630.

the early Church, those of Augustine, Jerome, Chrysostom, all ranged on the side of persecution. As early as 385 A.D. Maximus, the rival of Theodosius, instigated by a Christian bishop, caused a bishop of another sect, with several others, to be tortured and beheaded in the city of Trêves; and the bishops assembled at Trêves, with one exception, approved this act.[1] This was the first instance of the shedding of the blood of heretics by a Christian prince; but the evil example thus set was followed in countless instances afterwards, many of the very best Christians that ever lived being put to death by professed followers of Christ, under the miserable delusion that by this means they could advance the kingdom of God.[2] Protestants have persecuted as well as Catholics, and by so doing have greatly hindered the cause of truth, but never advanced it a single step. Christ gains no servants by compulsion; His people are a willing people.

Again, the servants of Christ, in their eagerness to increase the number of His professed followers, have too readily admitted men into the visible Church. On the day of Pentecost and afterwards, 'the Lord added to the Church daily those that were saved' (Acts ii. 4).[3] But at a later period large numbers were baptized who must have been almost wholly, if not quite, ignorant of the Christian faith. The instances of the baptism of King Clovis and

[1] Schaff's *History*, ii. 142, 143.

[2] 'In the first eighteen years of the Spanish Inquisition under Torquemada, 10,000 persons were burnt, and 97,321 imprisoned, banished, or reduced to want.'—Dr. Littledale's *Plain Reasons against joining the Church of Rome*, p. 131.

[3] See Note A.

his Franks, of some of our own Saxon kings and their subjects, and of the wholesale baptisms by St. Francis Xavier in India are examples of this.[1] By such methods the members of the Church are multiplied, but its strength is lessened, because, by the mixture of the uninstructed and unconverted portion with true Christians, the Church's faith is corrupted, and its standard of holy living lowered.

When men lose faith in the Divine methods of propagating religion, they place undue confidence in other things. They rely on the effects of splendid church architecture, the ornate vestments of priests, exquisite music, the tinkling of bells, and the fumes of incense. Some who have no faith in such things may place their dependence on their Church systems, and may be in danger of making a mere fetish of Episcopacy, Presbyterianism, or Methodism, expecting from an organization what can be accomplished only by Divine power. We may even trust too much to the force of argument and eloquence, despising the simplicity of testimony; and we need constantly to remind ourselves that no power save that of the Holy Spirit can make any one a new creature in Christ Jesus.[2]

[1] St. Francis Xavier landed at Goa and begun his work there in 1542, and died in 1552. According to his own view he made many Christians. He often says, 'feci Christianos.' But he never mastered one Oriental language, and was frequently without an interpreter. (Dr. G. Smith's *Handbook of Missions*, pp. 145, 146.) The *Roman Breviary*, December 3, says of him: 'Multa centena hominum millia ad Christum in Indiis convertit:' many hundreds of thousands converted, and the missionary ignorant of their language!

[2] On the work of the Spirit, and the absolute dependence of Christian workers on His power, see the Fernley Lecture for 1870, by G. Osborn, D.D., and that for 1882, by Robert N. Young (Woolmer, London). For the view taken of this subject by those engaged in Foreign Mission work, see a power-

Amongst the causes of delay must be reckoned the mistaken notion which has so largely governed the minds of Christian people, that the extension of the Church is to be accomplished only or chiefly by the labours of its official members. The New Testament theory of the kingdom of God is that every member of the same is to contribute to its advancement; and that not by gifts of money only, but by personal service. This is taught in our Lord's parable of the Leaven; by the Apostle Paul in his Epistle to the Ephesians, in which he represents the growth of the body of the Church as effected 'through that which every joint supplieth' (Eph. iv. 16); by the many references which his Epistles contain to the men and women who were 'his helpers in Christ Jesus,' and who 'laboured much in the Lord;' and by the very remarkable words which he addresses to the Church of Rome, declaring his conviction that every member of that Church is able to contribute to the edification of all the rest: 'And I myself also am persuaded of you, my brethren, that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another' (Rom. xv. 14).

Of the work of the extension of the Church, by means of its unordained and unofficial members, we have no more instructive example than that given by some of the first Christians, of whom we read that after the death of Stephen, and owing to the persecution which followed it, 'They therefore that were scattered abroad went about

ful address on 'The Holy Spirit in Connection with our Work,' by Rev. Griffith John (*Report of Shanghai Conference*, pp. 32–44).

preaching the word, . . . and travelled as far as Phœnicia, and Cyprus, and Antioch. . . . And the hand of the Lord was with them ; and a great number that believed turned unto the Lord' (Acts viii. 4, xi. 19–21). If the advancement of the work depends on one or two only, it moves slowly ; but much is accomplished when all the members of the Church bear faithful witness for their Lord.

The division of Christ's followers into rival sects and Churches has been productive of much evil. For myself, I plead not for a complete uniformity, and I value not at a single straw any outward union that is gained by the sacrifice of honest conviction ; but we must all deplore the extent to which we find prevalent among Christians suspicion, jealousy, contempt, and endeavours to counteract one another in their efforts to do good. Most earnestly should we join in the prayer, 'that all they that do confess Thy holy name may agree in the truth of Thy holy word, and live in unity and godly love.'

Amongst the most formidable of all obstacles to the spread of true religion is the spirit of unbelief, both within the Church and without. The history of the German and Danish Missions during the last century affords melancholy examples of the way in which the spread of Rationalism in the Churches at home may paralyze and destroy missionary work abroad. At the present day the writings of our English sceptics and agnostics, circulated among the educated natives of India, help to keep back many from faith in Christ.

True science has never been an adversary to religion ;

but a false philosophy in various forms has exerted a most baneful influence in the Church from the first century to the present time; whilst, in the judgment of well-informed men, the false systems of philosophy prevalent in India and China form most formidable barriers to the spread of Christian truth.[1]

In this review of hindrances to the kingdom, we must reckon as one of the greatest the very general and long-continued disobedience on the part of the Church to the command of Christ to His servants, 'to go into all the world and preach the gospel to every creature.' During the first three centuries of the Church the extension of Christianity must be considered rapid, when all the forces arrayed against it are taken into account. Missionary work has never wholly ceased; but from the close of the tenth century to the beginning of the nineteenth, little was accomplished towards winning new territory for Christendom, if we except the missions of the Roman Catholic Church since the Reformation period, and the establishment of Christian communities in North and South America. But against these gains must be set the losses caused by the spread of the Muhammadan delusion, especially in Asia and North Africa.

It must be said further that misunderstanding of the

[1] On the doctrine of the inherent sinfulness of matter, derived from Plato, and a source of infinite evil in the Church, see Schaff's *Church History*, i. pp. 223, 231, and following. On the influence of Buddhism, Taoism, and Confucianism in China, see discussions in the *Report of the Shanghai Conference*, especially pp. 70–75.

teaching of Scripture respecting the second coming of Christ has often checked missionary effort. Just as in apostolic times there were some at Thessalonica who had ceased from working because they thought the day of Christ was at hand, so in many subsequent periods Christians have withheld their hands from the missionary enterprise, because they thought that there could be no further extension of the Church before the Lord returned to judgment.

The greatest hindrance of all is one for which Christian workers cannot be blamed,—namely, the universal opposition of the unrenewed heart of man to the doctrines and claims of the gospel. Christ's first parable teaches what all Church history confirms, that when the workers in the field are altogether blameless, and the seed sown is perfect, the soil may prove unfruitful. When he that sowed was the Son of man, and the seed was the word of God, very much of what was sown produced no good fruit. When all other hindrances are removed out of the way, the hardness of men's hearts remains, as all Christian workers find to their sorrow. It is often overcome by the power of the Divine Spirit, but not always; for men possess the awful power of resisting the Spirit to their own destruction. When Stephen addressed the Jewish Sanhedrim he was filled with the Spirit; but, his hearers resisting the Spirit, the issue of the sermon was the murder of the preacher. It has sometimes been said that Muhammadanism spread more rapidly than Christianity, as if that were an argument in favour of the

former. But Muhammadanism makes converts by the power of the sword, by the direct encouragement which it affords to some of the worst tendencies of human nature, and by the promise of a sensual paradise. The religion of Christ makes no real advance, except in so far as it opposes and overcomes whatever in man is contrary to truth and righteousness.

From this brief review we see that there are two classes of causes which hinder the extension of Christ's kingdom,—those arising from without the Church, for which Christians cannot be blamed; and others which are due to the mistakes and unfaithfulness of Christians themselves. The consideration of the first class is not without practical value, for it suggests to us the need of constant, earnest prayer, in order that against all the adversaries of the Church we may obtain the help of Almighty power, so that 'those evils which the craft and subtlety of the devil or man worketh against us may be brought to nought, and by the providence of God's goodness they may be dispersed.' In view of the opposition of men's hearts to Christ's gospel, we must pray for the abundant outpouring of the Spirit, which is God's special promise for 'these last days.'

Instructed by the history of the Church, we must avoid former errors, resolutely refusing to employ for the extension of the Divine kingdom any methods which our Lord disallows. In the earliest recorded example of the admission of Gentile converts into the Church, we have the true pattern of all Church extension. 'While Peter yet spake these words, the Holy Ghost fell on all them

which heard the word' (Acts x. 44). Here are the three mighty factors in the work, the only ones essentially necessary: the living human witness, the Divine word spoken, the Divine Spirit accompanying the word. It is to be noted also that in this instance the manifest bestowment of the Spirit did not follow baptism, nor accompany it, but preceded it. 'The Lord added to the Church those that were saved.'

III.

The Present Duty of the Church in View of Christ's Purposes, and of the Present Religious Condition of Mankind.

Whilst the Church has a very great work to accomplish amongst those who are nominal Christians, the original purpose of this lecture leads me to direct attention chiefly to what is to be done for the non-Christian peoples of the earth.

One of the first and most important duties of the Church is to survey the whole field of its labours, that is, to ascertain as fully as possible the present religious condition of mankind. The want of zeal and diligence on the part of many Christians in promoting the kingdom of God is largely due to ignorance of the world's religious needs. Such ignorance is highly culpable. If we have a field to cultivate, we ought to know its boundaries, its extent, and condition. If we have a warfare to wage,

we ought to know the extent of the forces arrayed against us. If it is the duty of the Church to bring all men to the knowledge of Christ, we ought to know how many have to be reached and taught, what their moral condition and religious beliefs are, and what are the causes which keep them from the fold of Christ. Information on all these subjects is abundant and well-nigh complete. We may at least feel confident that we shall not hereafter discover any feature of heathenism that will be new to us. Thanks to the labours of missionaries, the publications of many travellers, and the works of writers who have made the various religions of the world their special study, we have very full information as to the religious state of the world. But it is not enough that such knowledge is available if it is not used, that such books should be written if they are not read. There is urgent need that Christians generally should give less time to reading other things, and more to the study of the things pertaining to the kingdom of God.

It is impossible in this lecture to state the facts relating to this all-important subject, except in the briefest outline.

Giving only round numbers, we may say that the present condition of the field of the kingdom is this:—

The total population of the globe is taken at 1440 millions. This is divided into—

Christians, 440 millions.

Non-Christians, 1000 „

Of the non-Christians—

8 millions are Jews.

172 millions are Muhammadans.

800 „ Buddhists, Brahmins, etc.[1]

Here is the work of the Church! In addition to what remains to be done among nominal Christians, it has to bring these 1000 millions to the knowledge of Christ and salvation.

The following brief summary indicates the progress which has been made by Protestant Missions since the beginning of the present century:—

In 1800 Missionary Societies numbered .	7.
There are now	100.
In 1800 the converts numbered about . .	50,000.
They are now estimated at . .	2,700,000.
In 1800 the total income of all the Societies was about . . .	£50,000.
It is now estimated at . . .	£2,275,000.
In 1800 the Mission schools were about .	70.
They are now estimated at . .	12,000.
And the scholars in these are .	400,000.
In 1800 there were probably about 170 Missionaries (100 of these connected with the Moravians), with very few native helpers.	
It is estimated that there are now of	
Missionaries of all kinds . . .	4919.
Native helpers	29,471.
Communicants	622,577.[2]

[1] Dr. G. Smith's *Handbook of Missions*, p. 194.

[2] See Christlieb's *History of Missions*, pp. 14–18; Dr. G. Smith's *Handbook of Missions*, pp. 192, 193, 196. Compare Dr. Warneck's *History of Protestant Missions* (1882), p. 112. His statistics give somewhat lower numbers, but they refer to an earlier period. In any case these figures are only approximately correct.

The Roman Catholic Church has conducted missions in the East, and in many other regions, with various degrees of success, during the last 300 years. Acccording to Roman Catholic authorities, the Catholic Christians in India and Ceylon number 4,150,000; in China, 400,000; and in other parts of Asia about 300,000. Missions in other parts of the world, about 450,000.[1]

It is impossible for us as Protestants to approve of all the methods used by Roman Catholic missionaries, or to be satisfied with the character of the conversions recorded; but none can deny that the history of these missions contains most striking examples of devoted zeal on the part of the missionaries, whilst thousands of their converts have been willing to lay down their lives rather than deny the faith of Christ.

The Missionary contributions of the Roman Catholic Propaganda for all parts of the world were, in 1878, £244,200; but this sum by no means includes the whole of the contributions of Roman Catholics to Christian Missions.[2]

Very little can be said of the missionary activity of the Greek Church, but in 1870 a society was formed in

[1] Cyclopædia of M'Clintock & Strong, New York, 1876.

[2] The statistics of Roman Catholic Missions are at present very uncertain. In contrast with the number of 4,150,000 converts for India and Ceylon, Dr. Smith in his *Handbook of Missions*, p. 150, says: 'The Roman Catholic population of India is returned by the Census of 1882 as 963,058, or half the whole Christian population of 1,862,634.' Dr. Hunter, in his article on India, in the ninth edition of the *Encyclopædia Britannica*, gives the total number of *Christians* in *British* India as 897,682. The Protestant *Encyclopédie des Sciences Religieuses* gives much larger numbers than those above stated. In the Roman Catholic *Kirchen-Lexicon, oder Encyclopädie*

Moscow, having for its object the conversion of non-Christians within the Russian Empire. It is not beyond the limits of a reasonable hope that a revived and reformed Greek Church may even yet become a mighty agent in the extension of Christianity through the East.

This brief survey shows us plainly two things. First, that we have abundant cause for thankfulness and encouragement on account of what has been accomplished within the last eighty-three years. But secondly, we see that our work, so far from being accomplished, is only just begun. Two or three facts make this only too evident. Over against the total number of communicants given above as 622,577, we have to place the 1000 millions of non-Christians. The latest statistics give the population of India at 250 millions; and the Report of the Calcutta Conference on Missions (1883) gives the communicants of Protestant Missions as 145,097; the native Christians as 528,590. The population of China is variously estimated, but may perhaps be taken as about 300 millions.[1] The Report of the Shanghai Conference, held in 1877, gives the total number of communicants connected with Protestant Missions at 13,035; but Dr. Warneck states

der Katholischen Theologie, article 'Mission' (Freiburg, 1851), no statement of the number of converts is given, but there is a list of twenty-nine colleges for the training of missionaries,—fifteen in Rome, and fourteen outside Rome. Of the latter four are in Ireland. The Jesuits have in Europe thirty missions, and connected with these 232 'Individuals,' *i.e.* Priests, Scholars, and Brothers. Total number of Jesuits in all parts of the world engaged in mission work, 625. In Dr. Smith's *Handbook*, p. 154, there is a list of twenty-five Roman Catholic 'Missionary Agencies.' He mentions also the 'Grand Society of the Russian Church.'

[1] Whitaker's *Almanack* for 1883, p. 331; Dr. G. Smith's *Handbook*, p. 195, gives 210 millions.

that in 1881 the number was 19,660.[1] If in the centuries to come the ingathering of the heathen were to be no greater than in the century last past, the length of the period which would then be required for the conversion of 1000 millions of heathen would be so enormous that the very contemplation of it is appalling.[2]

But there are many valid grounds for hope that the success of the future will be very much greater than that of the past. Among such grounds of hope are the following. Many difficulties which once hindered mission work have been overcome. The hostility of various governments has been converted to friendliness, or greatly abated; whilst the prejudices of heathen populations against missionaries and their work have to a very great extent been removed. Thus almost throughout the world the door stands open for the messengers of salvation to enter in. Since the beginning of this century many languages previously unknown to missionaries have been mastered, and in several instances reduced to writing by the missionaries themselves. Grammars, lexicons, primers have been written; and these have been followed by prayer-books, hymn-books, catechisms, compendiums of theology, and treatises on various branches of useful knowledge written from a Christian point of view. Best of all, the Holy Scriptures have been translated into many different tongues. 'At the beginning of the present century the Scriptures existed in some fifty translations. Since then

[1] Warneck's *Protestant Missions*, p. 164.
[2] See Note B.

translations of the Bible, or of its more important parts, have been accomplished in at least 226 languages and dialects.'

One thing very favourable to the spread of the gospel is the general prevalence of peace in the world. It cannot indeed be said that wars and fightings have come to an end; but never before did so many millions of men dwell together in peace, whilst many signs of the times lead us to hope that the reign of peace will extend more and more as the ages pass on.

Then too, the greater part of the political power of the world is in the hands of Christian nations, and Protestant, English-speaking people have the greatest influence with non-Christian nations. 'Half of mankind, if not Christians, are ruled by professedly Christian powers. Great Britain alone rules one fourth of the race, for whom the "Pax Britannica" is doing exactly what God used the "Pax Romana" to do for the eighty-five millions around the Mediterranean Sea, when Jesus Christ began His brief three years' ministry.'[1]

Again, commerce, which exercises an ever-growing influence upon the destinies of nations, belongs chiefly to the English race. It has been estimated that of the whole commerce of the world seventy per cent. is English and American.[2]

[1] Dr. G. Smith's *Handbook of Missions*, pp. 23, 24; on the advantages of Christian rule to non-Christian nations, see Appendix III.

[2] The following statistics are given in Warneck's *History of Protestant Missions*, p. 114:—

COMMERCE IN 1875.

The English races,	£1,027,970,500
All other nations,	441,254,200
Total commerce,	1,469,224,700

The increased facilities for travel by land and sea, and the extension of postal and telegraphic communication, make it easy for us to visit and communicate with almost every part of the world; whilst by means of the printing-press religious publications can be multiplied by millions. All these things seem plainly to indicate that God in His providence is preparing the way for the publication of the gospel of Christ among all nations.

Nor can we overlook the help rendered to the cause of religion by those Christians who are living in the midst of heathen populations, and who, though not professedly engaged in missionary work, do much to help it forward. This has been especially the case in India, and the great names of Henry and John Lawrence, of Havelock, J. C. Marshman, Herbert Edwards, Bartle Frere, and many others, must ever be remembered as those of men who, by their high character as Christians, and in various other ways, greatly helped the cause of truth and righteousness. In proportion as England becomes more thoroughly Christian, such examples will multiply; whilst those of an opposite character, of Englishmen who have been a reproach to the Christian name, will diminish.

We may also anticipate that on the whole much good will result from the mingling of the inhabitants of India, China, and Japan, with the Christian inhabitants of England, America, and Australia. We do not suppose that the effect of this will be wholly good; but unquestionably it will contribute largely to extend the knowledge of religion amongst Eastern people, especially those of the educated classes.

The extension of education under Christian governments must also be taken into account. Not that this is always favourable to Christianity, but the diffusion of European science tends to the inevitable destruction of idolatry and superstition, and thus, we may hope, prepares the way for a faith established on the everlasting foundations.

Looking at the great missionary agency itself, we see many encouraging signs of progress. The very large number of missionary societies now at work is a fact of vast significance.[1] These have their headquarters in Great Britain, the United States, Canada, the Continent of Europe, and Australia. These societies, working from so many different centres, not only give hope of a rapid extension of the kingdom of Christ in heathen lands, but tend also to a wide diffusion of zeal and enterprise among all the Churches of Christ. It is difficult to give the number of distinct *stations* in the mission field, but they must be exceedingly numerous.[2]

We no longer see the ordained foreign missionary working alone. In most cases he has around him a band of fellow-labourers. These are the ordained native ministers, catechists, day-school teachers, Sunday-school teachers, and others. It is very evident that the vast masses of the heathen population will have to be won to

[1] I have given the number at 100 on the authority of Dr. G. Smith's *Handbook*, p. 192. Warneck's *History of Missions*, p. 112, gives 70 societies. Smith, on pp. 198, 199, gives names and statistics of 75 societies. Neither estimate takes account of missionary societies in Australia and the Pacific.

[2] The *Report of the Calcutta Conference* for 1883 gives 716 for India. The *Report of the Shanghai Conference*, 1877, gives for China: Stations where missionaries reside, 91; Out-stations, 511; Organized churches, 312.

Christ by men of their own race and tongue; and hence of late years great efforts have been made to train native ministers, to form native churches, and to make these self-supporting. These efforts have met with very varying degrees of success, but the results in some instances are in a high degree satisfactory.[1]

Medical missions are becoming increasingly important. As our Lord Himself went about doing good by preaching the gospel of the kingdom and healing all manner of sickness and disease among the people, so devoted men among His followers are now in heathen countries engaged in the work of healing, whilst also preaching the word of life. The establishment of hospitals by missionaries, and the benefits conferred by means of these on large numbers of patients, tends powerfully to conciliate the heathen in favour of mission work. Some of these medical missionaries are women; and these have found access to the zenanas of women of the highest classes, and have won some of them to the faith of God. The work of Christian women amongst women in heathen lands is constantly extending its blessed influence. The stronghold of superstition is maintained by women; and when these can be won for Christ, the triumph of the kingdom of God everywhere will be nigh at hand.[2]

The multiplication of schools of various classes

[1] See Note C.

[2] The number of foreign and Eurasian female missionaries in India is about 500. For information on zenana work, see *Report of Mildmay Conference*, pp. 179–188, 295–322; *Calcutta Conference*, 315–323; *Women's Work in India*, by William Arthur (Woolmer, London, 1882).

vernacular and English boarding-schools, orphanages, high schools, and colleges, promises much. The establishment of Sunday schools in India and China is comparatively recent; but it seems probable that these will prove one of the most successful of all the means employed. Parents send their children readily; the young people come with unprejudiced minds. They delight in singing hymns; they store their memories with passages of Scripture; and often become powerful pleaders with their parents on behalf of the Christian faith. In some instances large numbers of children are collected. After all that we have heard respecting Cawnpore, it comes upon us as a welcome surprise to learn that in that place there are nine Sunday schools, belonging to the Methodist Episcopal Church, containing 1000 scholars.[1]

In some places the heathen parents, seeing the effects of Christian teaching on the minds of their children, say to the missionary: 'Sir, we shall not accept Christ, we are too old to change; but our children will certainly become Christians.'[2]

The most advanced thinkers among the heathen anticipate the rapid extension and ultimate triumph of Christianity. That remarkable man whose career in India has lately closed, Keshub Chunder Sen, once uttered words which we trust are truly prophetic. 'Our hearts,' he said, 'are touched, conquered, overcome by a Higher Power; and this power is Christ; no one but Christ has deserved

[1] *Calcutta Conference Report*, 1883, p. 49.
[2] *Calcutta Conference*, p. 40.

the precious diadem of the Indian crown, and He will have it.'[1]

But these fair prospects and cheering hopes call upon the Church of Christ for greater efforts and sacrifices than it has made hitherto. Two things are required: more labourers in the mission field, and larger pecuniary contributions at home. Never had the words of Christ, 'The harvest truly is plenteous, but the labourers are few,' so large a meaning as at present; nor need we doubt that, in answer to the prayers of the Church, suitable labourers will be given. When we call to mind the missionaries of modern times, and think of the work of Eliot in the 17th century; of the labours of Brainerd and Schwartz in the last century; of our own Dr. Coke; of the great Indian missionaries, Carey, Marshman and Ward, Wilson of Bombay, Duff of Calcutta, Judson of Burmah; of Morrison and Milne in China; of Barnabas and William Shaw, Livingstone and Moffat in South Africa; of John Williams, John Hunt, and Bishop Patteson in the South Seas;—we feel that better missionaries than these we cannot expect to have, and need not pray for; but we need such in larger numbers. What is more encouraging still is to remember that there are not a few merely, but many living missionaries, who in personal character, devoted zeal, enterprise, and labour, come not a whit behind the noblest of their predecessors. We know that among our

[1] See Wordsworth's *One Religion*, p. 214, and Christlieb's *History of Missions*, p. 195. This is not a solitary example of such anticipations. See Warneck on *Modern Missions and Culture*, pp. 148, 149.

own Methodist brethren there are those who to the mission cause have given themselves and all that they have.

We have to note also the fact that not a few devoted men and women have gone forth to do mission work, without obtaining from the Churches at home any pledges for their support. The facilities for workers of different ages, classes, and varied degrees of education to undertake mission work are now greater than ever before, especially for English-speaking Christians, because of the large numbers of non-Christian people, especially in India, who understand our own language. Thus an earnest Christian, within a month or six weeks after leaving England, may be doing effective work for Christ in the missionary field, without having acquired any language but his mother tongue. May we not hope that in years to come the volunteers in this service will be greatly multiplied. More than 700 years ago multitudes went forth from England and the Continent of Europe to join in the Crusades. They went to rescue the sepulchre of Christ and the site of the Jewish Temple from the hands of the misbelievers. Kings and princes left their kingdoms, and great nobles their estates; whilst knights and their retainers mortgaged their property, and raised large sums of money to take them to the Holy Land. Vast numbers who thus went forth never returned, but laid down their lives in foreign lands on behalf of what they judged to be a sacred cause. They went because they said, 'God wills it.' With these expeditions were connected much folly and sin; but the impulse was

a noble one, for these men sought to do honour to Christ. Shall we ever see a new and better crusade? Why not? Why should not the Church of this age, with far better views of truth, with wealth immeasurably increased, with facilities of travel and ready communication with all nations unexampled in the past, send forth its hosts of believers, not to rescue the sepulchre of Christ or the site of the Temple, but to save from the bondage of degrading superstition those who are the purchase of the Saviour's blood, and capable of becoming living temples of the Holy Ghost? There are many Christians in England whose lives are comparatively aimless, useless, and joyless, who, if labouring in the mission field, would find ample scope for all their powers, would exchange apathy and listlessness for work of the deepest interest, and live a life enriched with the purest of all satisfactions, the joy of saving souls from death. Of this work of converting the heathen to Christ we may surely say, 'God wills it.' Christ calls His servants to it: happy are they who obey His call.[1]

If we remain at home, and are to fulfil our duty to Christ, we must be prepared to offer larger gifts, much larger gifts, to the missionary treasury. We have been too well satisfied with the contributions already made. According to a statement lately published by Canon Scott

[1] Some Christian gentlemen, possessed of wealth and leisure, have set a good example by going on a tour of inspection of mission stations in India and elsewhere. Will not many more do the same? Such visits must prove of advantage to the visitors themselves, and will greatly help the missionary cause.

Robertson, the total amount of 'British Contributions to Foreign Missions' amounted in 1882 to £1,191,175. But as a very considerable portion of this sum was for Irish, Continental, and Colonial Missions, what was contributed for the spread of the gospel among the heathen was less than one million sterling. No doubt the amount just named represents much noble generosity on the part of many Christians; but when we remember that the total annual income of the people of Great Britain is estimated at 1200 millions,[1] and that 'our annual drink bill' ranges from 120 to 140 millions, we must say respecting our missionary contributions, 'Boasting is excluded.' If we are ever tempted to boast, let us remember that what the heathen spend in honour of their false gods far exceeds the proportion of our own gifts. Dr. Duff, in his work on India, states that in one town in India, at one annual festival, half a million sterling is sometimes spent in honour of Durga, one out of the 300 millions of India's false gods.[2] Less than a million of money gathered from the whole of this Christian nation in one year to extend Christ's kingdom: while half a million is spent in one Indian town in a few days, in honour of an idol that 'is nothing in the world!' Dr. Yates of Shanghai has calculated that the amount spent by the Chinese in one year, in honour of their deceased ancestors, exceeds 30 millions sterling.[3] Were the people of this country, by a self-imposed

[1] *Statesman's Year Book* for 1884, p. 227.
[2] *India and Indian Missions*, by Dr. Duff, p. 232.
[3] *Report of Shanghai Conference*, p. 385.

income-tax, to contribute one penny in the pound of their income for missionary purposes, this would yield £5,000,000. Is it too much to hope, that ere long this Christian nation will not think it too much to contribute the 240th part of its income to the noblest of all charities?

The considerations which should prompt us to increased zeal in missionary work are many and powerful. Loyalty to Christ our Saviour demands it. He is the rightful Lord of all mankind. The heathen have been given to Him as His inheritance, and the uttermost parts of the earth as His possession (Ps. ii. 8).[1] He says Himself, 'All authority hath been given unto Me in heaven and on earth' (Matt. xxviii. 18). Every idolater is a rebel against Christ; every Muhammadan sets the false prophet above the Redeemer of the world; every unbelieving Jew is a rejecter of the claims of the Son of God. Surely every loyal servant of Christ ought to be anxious to claim and win for Him the honour which is His due. What Christian heart does not feel the force of the appeal contained in the words: 'Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich' (2 Cor. viii. 9). For us men and our salvation He came down from heaven; He endured unspeakable sorrow to give us infinite joy; He submitted to shame and spitting that He might

[1] It is strange that many Christians still pray as if the Father had not yet granted this request of the Son. Those who thus pray, however, never go on to request the exercise of the kingly power spoken of in the next verse.

bring us to glory; He endured the death of the cross that He might bestow on us eternal life. What shall we render our good Lord in return for all His mercy to us? We can make Him no recompense, for all that we have He has given us; but we can do what is dear to the heart of Christ: we can with deep sympathy enter into the purposes of His mercy respecting our race; we can make Him known; we can extend His kingdom. With such service Christ is well pleased. Shall we refuse it?

The unutterable misery and degradation of the heathen call aloud for our compassion and help; and our responsibility respecting them is increased by the very full knowledge which we now have of their condition. By all our sources of information two things are made plain. First, that men everywhere need religion, and everywhere seek it, though they seek it blindly; and, secondly, that no religion, except that of Christ, is adequate to meet the moral needs of men. All other religions fail in the following respects. They cannot give peace of conscience, for they tell of no adequate atonement for sin; they cannot lead to holiness of life, because they do not make known the Spirit who overcomes 'the flesh;' they give no infallible rule of faith and practice; they present men with no perfect model of a godly life on earth; and afford no sure hope of the life everlasting. The religion of Christ is perfect in all these respects.

In the first part of this lecture I have adverted to what Christ and His apostles teach as to the absolute sufficiency of the Christian religion to meet the needs of

all men, and the history of the Church for more than eighteen centuries confirms and illustrates the truth of this teaching. In all these centuries, and never more conspicuously than in our own, Christianity, rightly taught and faithfully accepted, has proved itself adequate to raise men who were sunk in the lowest depths of barbarism and moral degradation to a new and noble life; and at the same time it has satisfied the reason and moral nature of men endowed with the highest intellectual powers of which history gives us any record. Of the sufficiency of the religion of Christ we, who believe in Him and love Him, have the most convincing of all evidence, the immediate testimony of our own consciousness; we know, if we know anything at all, that in Christ we have all that we need. We know that the love of God, shed abroad in our hearts by the Holy Ghost given unto us, reforms our lives, sanctifies our souls, lessens all our sorrows, heightens all our joys, sustains amidst all the trials of life, and enables us to say in prospect of death, 'We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens' (2 Cor. v. 1). If, in reviewing any part of our Christian course, we are conscious of failure, we never blame the provisions of God's grace as insufficient; we only blame ourselves, because we have not accepted, as fully as we might have done, God's proffered mercy.

Looking, then, at our relation to the heathen, the case stands thus. We have what they above all things need. They are sitting in darkness, we have the light of life;

they are perishing with hunger, we have in our hands the bread of life; they are fallen, we can raise them; they are full of misery, we can bring them satisfying joys; they are full of despair, we, as workers together with God, can give them the hope of everlasting life. Shall we refuse to share our most precious gifts with them, when we know that the more abundant the distribution we make, the more we have ourselves. Another consideration is very clear and very solemn. The great blessings of the religion of Christ never reach the heathen except by our means. It were too bold a thing to say that God cannot save man without man; but, as far as we can see, He never does so save. Did you ever hear of any one in a heathen country who up to a given time was a worshipper of idols, and then became a worshipper of the true God, apart from human agency, direct or indirect? Did you ever hear of an ungodly man in England who broke off his evil ways and became a true Christian apart from human help? Are there any such cases recorded? I know not any. The men now living without salvation *must be saved by some one*, or they will never be saved at all; the sheep that have wandered from Christ's fold must be sought and found and brought back to the fold, or they will never enter it.

I have spoken of the duty of the Church at large; but every Christian must deeply consider his own obligation to Christ, and inquire, as Saul of Tarsus did, 'Lord, what wouldest Thou have *me* to do?' Much good that might be done is never accomplished, because men yield to a

temptation which comes to them clothed in the garb of a false humility. They say, 'The work is so great, and my power to do anything so small, that whether I do anything or nothing makes little difference.' Let no one say so. To each servant of Christ it is a matter of *infinite* consequence whether he fulfils or not the task assigned him by his Lord. The joy of our acceptance in the last day, our final recompense in heaven, depend on the use we make of the talent or the pound which Christ has entrusted to our care. Besides, if one convert a sinner from the error of his ways and lead him to Christ and life eternal, is not this a matter of infinite moment to the one so rescued?

The work to be done for Christ in the world is, as we have seen, very great; and by the very circumstances of the age in which we live our Lord calls us to work for Him. His own word to us is, 'Seek first the kingdom of God and His righteousness;' and our obedience to this command is not complete, if we care only to make our own election sure, being careless about the salvation of others. In truth, we have to choose between a life concerned only about self, and one devoted to Christ and the good of our fellow-men. We are free to choose. But let us remember this: if life is centred in self and devoted to self it will be full of bitter disappointments, for the world never gives the selfish man all that he craves from it. Such a life is never separable from meanness, for in self-seeking there is no elevating power; and the life of the selfish man never attains to true dignity or joy. But in a

life wholly devoted to Christ there is peace and joy and nobleness; an ever-increasing usefulness, a growing conformity to Christ Himself, with blessed foretastes of the life to come. Shall we concentrate our thoughts and spend our strength on the things which perish with the using, or on those which endure for evermore?

The Church of Christ, according to the Scriptures, is a vast building, ever growing greater and more glorious, but never to be finished until He who laid the foundations thereof shall come to earth the second time to accomplish its perfection, and to fill it with His glory. From this comparison the humblest worker in the Church may derive encouragement. When we first behold some majestic building reared by the hand of man, we give the first and highest praise to the architect who designed the whole. But we also praise the workmen who placed stone upon stone, set up the goodly pillars, framed the arches and formed the lights; and we see that not a particle of labour was useless that was expended in fulfilment of the master-builder's plan. So when that greatest building of God is complete, and we, among the nations of the saved, walk in the streets of the New Jerusalem, our first and highest praise will be given to Him who, in His infinite wisdom and goodness, planned the great design before the world was. But we shall also praise the work of apostles, and prophets, and martyrs, and of the workers of all ages of the Church who have helped to accomplish the purpose of Christ; and we shall then see that no true work done for Him and His Church was ever in vain. And would you

not wish to find some of your own work there? Would you not like to discover that some of the living stones would never have rested on the sure foundation if your own hands had not placed them there?—that from the everlasting songs some voices would have been wanting if you had not first taught them to sing the Saviour's praise?

What is all gain of wealth, what is worldly honour or selfish pleasure, compared with the blessedness of working for Christ and His kingdom? Who will now put his hand to this work? Who will now arise and do service in God's great building, the Church, the result of which shall be found in glory given to Christ, in the joy of saved souls, and in the perfect bliss of the workman himself when the heavens and the earth are no more!

APPENDICES.

APPENDIX I.

WORKS ON CHRISTIAN MISSIONS, WITH OTHERS REFERRED TO IN THE LECTURE.

I.

Works giving Compendious Views of the History, Operations, and Results of Protestant Missions.

Christlieb. Protestant Foreign Missions. By Theodore Christlieb, D.D. Translated by David B. Croom, M.A. Nisbet, London, 1880.

Dorchester. The Problem of Religious Progress. By David Dorchester, D.D., New York. (Gives very full statistics of Churches of America, and Missions of United States.)

Gundert. Die Evangelische Mission, ihre Länder, Völker, und Arbeiten (Evangelical Missions, their Countries, Peoples, and Labours). A. Gundert, Stuttgart, 1881.

Handbook of Missions. Elliot Stock, London.

Newcombe. Cyclopædia of Missions. By Rev. H. Newcombe, New York.

Smith. Short History of Missions. By George Smith, LL.D. Clark, Edinburgh, 1884. (One of a series of Handbooks for Bible Classes. An exceedingly useful manual. Referred to in lecture as Dr. G. Smith's Handbook.)

Warneck. Outline of the History of Protestant Missions. By Dr. Gustav Warneck. Translated by Thomas Smith, D.D. Edinburgh, 1884.

Warneck. Modern Missions and Culture: their mutual Relations. By Dr. Gustav Warneck. Translated by Thomas Smith, D.D. Edinburgh, 1883.

Atlases. Church Missionary Atlas. 1879.
Grundemann's Allgemeiner Missions-Atlas. Gotha, 1871.

II.

Records of Missionary Conferences.

Liverpool Conference of 1860. Nisbet, London, 1860.
Allahabad, 1872–73. Seeley, London, 1873.
Shanghai, 1877. Shanghai Presbyterian Mission Press, 1878.
Mildmay Park, London, 1878. Shaw, London, 1879.
South India and Ceylon, 1879. 2 vols. London, Snow, 1880.
Calcutta Second Decennial Conference, 1882–83. Calcutta Baptist Missionary Press, 1883.

These Reports cannot be too strongly recommended. The papers, speeches, and discussions contained in them give us views of Mission work by the most competent of all authorities, and inspire us with a high regard for the Missionaries themselves.

III.

Lives of Eminent Modern Missionaries.

Brainerd. Life of David Brainerd, by Dwight. Newhaven, U.S., 1822.

Burns. Life of W. C. Burns, M.A. By Professor Islay Burns. Nisbet, London, 1873.

Carey. Carey, Marshman and Ward. By John Marshman. 2 vols. Also popular edition: Strahan, 1864. (A Life of Carey is in preparation by Dr. George Smith, author of Life of Dr. Duff.)

Coke. Life of Dr. Thomas Coke. By Dr. J. W. Etheridge. London, 1860.

Duff. Life of Alexander Duff, D.D. By Dr. George Smith. 2 vols. London, 1879.

Eliot, John. By Dr. John Wilson. 1829.

Ellis, William. Memoirs. London, 1874.

Hunt. Life of John Hunt. By Rev. G. S. Rowe. London, 1860.

Judson, Adoniram, D.D. By his Son. 1883.

Livingstone, David. By H. G. Adams. Hodder & Stoughton, London, 1882.

Martyn Henry. By John Sargent. 1819.

Moffat, Robert. Life and Labours in South Africa. Snow, 1871.

Morrison, Robert, D.D. Memoirs by his Widow. 2 vols. London, 1839.

Patteson, J. C., Bishop. By C. M. Yonge. 2 vols. London, 1874.

Schwartz, Christian F. By Dr. Pearson. 1834.

Williams, John. Narrative of Missionary Enterprise. Snow, 1837.

Wilson, John, D.D. By Dr. George Smith. Murray, London, 1879.

IV.

Works on the Various Religions of the World.

Buddhism. By J. W. Rhys Davids. (Christian Knowledge Society.) Works by the Rev. R. Spence Hardy, namely: Eastern Monachism, London, 1850; Manual of Buddhism, London, 1853; Legends and Theories of the Buddhists, London, 1865.

China. Religions of China, namely: Confucianism and Taoism. By Dr. Legge, London, 1880. (According to Missionaries labouring in China, *the real religion* of the Chinese is the worship of ancestors. See on this subject a very valuable essay by Dr. Yates in the Record of Shanghai Conference, pp. 367–387.)

Hinduism. By Monier Williams, M.A. (Christian Knowledge Society.) Also Indian Wisdom. By Monier Williams, M.A. London, 1876.

Muhammadanism. Islam and its Founder. By J. W. H. Stobart. (Christian Knowledge Society.)

Polytheism. See Article by Dr. Woolsey in the Cyclopædia of Drs. M'Clintock and Strong, which contains a full list of the literature on the subject.

The Church Missionary Atlas gives brief but very useful articles on the religious beliefs and moral condition of the peoples among whom the agents of the Church Missionary Society labour. This Atlas is *one of the most useful works on Missions ever published.* Though relating chiefly to the Church Missionary Society, it gives much information that is valuable to all interested in Mission work.

V.

Works Relating to Separate Missionary Societies, or Particular Fields of Labour.

Cox. History of the Baptist Missionary Society from 1792 to 1842. By F. A. Cox, D.D.

Ellis. The Martyr Church of Madagascar. By Rev. W. Ellis.

Hawkins. Missions of the Church of England. By Rev. W. Hawkins. London, 1845.

Holms. History of the Missions of the United Brethren. By Rev. J. Holms. 2 vols. London, 1827.

Hough. History of Christianity in India. By James Hough. 5 vols.

Hunter. History of the Missions of the Free Church of Scotland. By Hunter.

Moffat. Missionary Labours in South Africa. By Dr. Moffat.

Moister. History of Wesleyan Missions. By Rev. W. Moister. London, 1871.

Morrison. The Fathers and Founders of the London Missionary Society. By John Morrison, D.D. London, 1839.

Mullens. Ten Years' Missionary Labour in India. By Dr. Mullens.

Shaw. The Story of my Mission in South Africa. By the Rev. William Shaw. London, 1860.

VI.

Missionary Periodicals, Organs of the Societies.

1. In Great Britain. The Mission Field (Propagation Society): Chronicle of London Missionary Society; Church Missionary Intelligencer, and Church Missionary Record; Wesleyan Missionary Notices; Missionary Observer (General Baptists); Church of Scotland Home and Foreign Missionary Record (Established Church of Scotland); Records of Missionary Work (Primitive Methodist); The Missionary Herald of the Presbyterian Church of Ireland; The Messenger and Missionary Record of the Presbyterian Church of England; The Missionary Record of the United Presbyterian Church; Missionary Herald (Baptist Missionary Society).
2. In the United States. Missionary Herald (American Board of Missions); Baptist Missionary Herald; Missionary Advocate (Methodist Episcopal Church); Spirit of Missions (Protestant Episcopal); The Foreign Missionary (Presbyterian); The Missionary Review (Published at Princeton, U.S. Two-monthly); The Gospel in all Lands Weekly: Baltimore).
3. In France. Journal des Missions Evangéliques (Society for Evangelical Missions, Paris).

4. In Germany. Allgemeine Missions-Zeitschrift. (Edited by Dr. Warneck); Evangelisches Missions-Magazin (Basle Society). (See Article 'Missions' in Encyclopédie des Sciences Religieuses.)

VII.

Other Works referred to in Lecture.

Brace. Gesta Christi; or, A History of Humane Progress under Christianity. By C. Loring Brace. London, 1882.

Fernley Lectures. Vol. I. Wesleyan Conference Office, 1874.

Littledale. Plain Reasons against joining the Church of Rome. By R. F. Littledale, LL.D., D.C.L. Christian Knowledge Society, 1881.

Schaff. History of the Christian Church. By Philip Schaff, D.D. 3 vols. Edinburgh, 1869.

Taylor. Ancient Christianity. By Isaac Taylor. 2 vols. London, 1839, 1842.

Wordsworth. The One Religion. The Bampton Lectures for 1881. By John Wordsworth, M.A. Oxford, 1881.

The following Cyclopædias.

Cyclopædia of Biblical, Theological, and Ecclesiastical Literature. Prepared by the Revs. John M'Clintock, D.D., and James Strong, S.T.D. 10 vols. New York, 1871–1881.

Encyclopédie des Sciences Religieuses. 10 vols. Paris, 1877–1882.

Kirchen-Lexicon, oder Encyclopädie der Katholischen Theologie. 12 Bänder. Freiburg im Breisgau, 1847–1856.

APPENDIX II.

LIST OF PROTESTANT MISSIONARY SOCIETIES.

British Foreign Missionary Societies.

	Organized.	Native Communicants.
Society for the Propagation of the Gospel,	1701	26,678
Moravians,	1732	26,901
Baptist Missionary Society,	1792	40,247
London Missionary Society,	1795	86,422
Church Missionary Society,	1799	36,326
London Society for the Jews,	1808	...
Wesleyan Methodist Missionary Society,	1814	91,486
General Baptist Missionary Society,	1816	1,193
Bible Christian Missionary Society,	1821	4,095
Colonial and Continental Church Society,	1823	...
Established Church of Scotland,	1829	415
Presbyterian Church of Ireland,	1840	360
Welsh Presbyterian,	1841	467
British Society for the Jews,	1842	1,500
Free Church of Scotland,	1843	4,443
Primitive Methodist,	1843	387
South American Missionary Society,	1844	220
Presbyterian Church of England,	1847	2,768
United Presbyterian Church of Scotland,	1847	10,808
United Free Methodists,	1857	8,094
Methodist New Connexion,	1860	1,161
The Universities' Mission,	1860	220

	Organized.	Native Communicants.
Friends' Foreign Mission Association.	1865	3,754
China Inland Mission.	1865	1,080
Indian Home Mission to the Santals.	1868	3,216
Total.		352,196

FOREIGN MISSIONARY SOCIETIES OF AMERICA.

American Board,	1810	19,354
Baptist Missionary Union,	1814	102,261
Methodist Episcopal,	1819	29,095
Methodist Church in Canada.	1824	834
Reformed Church in America.	1832	2,843
Protestant Episcopal,	1835	1,100
Free Baptist,	1836	551
Presbyterian North,	1837	18,656
Evangelical Lutheran, General Synod,	1839	2,537
Seventh Day Baptists,	1842	33
African Methodist Episcopal,	1844	80
Presbyterian Church in Canada.	1844	1,262
Southern Baptist Convention,	1845	1,022
Methodist Episcopal, South,	1845	2,796
United Brethren in Christ,	1853	862
United Presbyterian.	1858	1,906
Reformed Presbyterian,	1859	130
Presbyterian, South,	1862	1,700
Baptist Church of Canada.	1866	925
Evangelical Lutheran General Council.	1869	300
Friends' Executive Committee, Indiana.	1875	180
Foreign Christian Missionary Society.	1875	1,255
Cumberland Presbyterian.	1876	35
Evangelical Association.	1876	8,546
Reformed Church in the United States.	1878	...

	Organized.	Native Communicants.
Associate Reformed Synod of the South,	1878	50
Methodist Protestant, ...	1878	...
German Evangelical Missionary Association, ...	...	175
Total, ...		198,587

CONTINENTAL FOREIGN MISSIONARY SOCIETIES.

Netherlands Missionary Society, . .	1797	12,000
Basel Missionary Society, . . .	1815	7,225
Danish Evangelical Lutheran Society, .	1821	95
Evangelical Missionary Society of Paris,	1822	6,820
Rhenish Missionary Society, . . .	1828	9,000
Leipzig Missionary Society, . . .	1836	13,261
Berlin Missionary Society, . . .	1836	5,724
Gossner Missionary Union, . . .	1836	10,786
North German Missionary Society, .	1836	110
Norwegian Missionary Society, . .	1842	1,680
Lund's Missionary Society, . . .	1845	50
Jerusalem Missionary Society, . .	1845	177
Hermannsburg Missionary Society, .	1849	3,800
Java Committee, ...	1855	350
Ermelo Missionary Society, . . .	1856	50
Netherlands Missionary Union, . .	1858	150
Utrecht Missionary Society, . . .	1859	100
Dutch Reformed Missionary Society. .	1859	150
Christian Reformed Church, . . .	1860	40
Finnish Missionary Society, . . .	1868	6
Free Church of Canton de Vaud, . .	1869	60
Mennonite.	1880	100
Total.		71,734

	Organized.	Native Communicants.
Continental, ...		71,734
Great Britain and Ireland, . .		352,196
American, ...		198,587
Total, ...		622,517

(See Dr. G. Smith's *Handbook of Missions*, pp. 198, 199, where more detailed Statistics are given.)

To these we have to add Colonial Societies.

Society for Internal and External Missions, Batavia, ...	1851	...
Presbyterian Missionary Society, Melbourne, ...	1851	...
Nova Scotia Presbyterian Church Mission, ...	1851	1,000
Reformed Church Mission, Cape of Good Hope, ...	1861	...
Melanesian Missionary Society, Auckland,	1861	...
Hawaiian Missionary Society, Honolulu,	...	...
West Indian Missionary Board, . .	...	...

There are also several valuable Associations for promoting Female Education in the East, such as—

Berlin Women's Mission for China, .	1852	...
Kaiserwerth Deaconesses' Institute, .	1852	...
Indian Female Normal School Society, .	...	..
Women's Union Missionary Society (American), ...	1845	...
Women's Foreign Missionary Society. (Methodist Episcopal Church.) .	1845	...
Wesleyan Ladies' Auxiliary Society for Female Education, . .	...	...

APPENDIX III.—See p. 45.

[The following paper was drawn up by Dr. John Wilson of Bombay, and is a good illustration of results obtained by the co-operation of a Christian Government with missionary labourers.]

HORRORS AND INIQUITIES OF INDIA REMOVED BY GOVERNMENT.

I.

Murder of Parents.

(*a*) By suttee.
(*b*) By exposure on the banks of rivers.
(*c*) By burial alive. Case in Jondhpore territory, 1860.

II.

Murder of Children.

(*a*) By dedication to the Ganges, to be devoured by crocodiles.
(*b*) By Rajpoot infanticide, West of India, Punjab, East of India.

III.

Human Sacrifices.

(*a*) Temple sacrifices.
(*b*) By wild tribes—Meriahs of the Khands.

IV.

Suicide.

(*a*) Crushing by idol cars.

(*b*) Devotees drowning themselves in rivers.
(*c*) Devotees casting themselves from precipices.
(*d*) Leaping into wells—widows.
(*e*) By Trága.

V.

VOLUNTARY TORMENT.

(*a*) By hook-swinging.
(*b*) By thigh-piercing.
(*c*) By tongue extraction.
(*d*) By falling on knives.
(*e*) By austerities.

VI.

INVOLUNTARY TORMENT.

(*a*) Barbarous executions.
(*b*) Mutilation of criminals.
(*c*) Extraction of evidence by torment.
(*d*) Bloody and injurious ordeals.
(*e*) Cutting off the noses of women.

VII.

SLAVERY.

(*a*) Hereditary predial slavery.
(*b*) Domestic slavery.
(*c*) Importation of slaves from Africa.

VIII.

EXTORTIONS.

(*a*) By Dharaná.
(*b*) By Trága.

IX.

Religious Intolerance.

(*a*) Prevention of propagation of Christianity.
(*b*) Calling upon the Christian soldiers to fire salutes at heathen festivals, etc.
(*c*) Saluting gods on official papers.
(*d*) Managing affairs of idol temples.

X.

Support of Caste by Law.

(*a*) Exclusion of low castes from offices.
(*b*) Exemption of high caste from appearing to give evidence.
(*c*) Disparagement of low caste.

Life of Dr. John Wilson, p. 352.

NOTE A.—See p. 32.

On Rendering of Acts ii. 47.

I have not accepted the rendering of this verse in the Revised Version for the following reasons :—

1. 'Were being saved' is recent English, such as is not found in the version of 1611. We find in the A.V. such expressions as 'being justified,' 'being made;' but these are, in fact, perfect participles in English, and are used to render aorist participles in Greek (Rom. v. 1, δικαιωθέντες; Heb. i. 4, γενόμενος).

2. The use of the present participle passive does not necessarily imply subjection to continuous action on the part of the person or persons referred to, because the *present indicative passive* is used where such continuous action *cannot* be meant. For example, we read in

Matt. xi. 5, 'lepers are cleansed' (λεπροὶ καθαρίζονται). This does not mean that the lepers spoken of 'are now undergoing a process of cleansing,' but plainly this, 'lepers from time to time are cleansed.' Why the present tense? Because, though the healing is complete in individual lepers, the process continues with respect to the class of persons needing cure. So in this passage there is nothing in the Greek word to preclude us from supposing that the salvation of each of the σωζόμενοι was complete; *but that the class* of people obtaining salvation was incomplete, because it was receiving additions every day.

3. It is in accordance with New Testament teaching for Christian believers to regard the salvation of Christ as an accomplished event of their past experience. So we read, in Rom. viii. 24, 'we were saved' (ἐσώθημεν); Eph. ii. 8, 'ye have been saved' (ἐστε σεσωσμένοι); in 2 Tim. i. 9, 'the power of God who saved us' (τοῦ σωσάντος ἡμᾶς); and in Tit. iii. 5, 'He saved us' (ἔσωσεν ἡμᾶς). In one passage only do we find the present passive of σώζομαι spoken of believers. In 1 Cor. xv. 2, we have σώζεσθε; but even here, in the commentaries of Lange and Meyer, the explanation is given that the apostle 'pictures as present the future, certain salvation.' For these reasons, the rendering of the American Revision Committee, 'those that were saved,' is decidedly to be preferred. (Compare notes of this Committee on 1 Cor. i. 18; 2 Cor. ii. 15.) As at the beginning of the Church, so it is now: people obtain salvation, and are added to the Church, daily.

NOTE B.—See p. 44.

On Period required for the Conversion of the Non-Christian Nations.

Various calculations have been made as to the length of time which will elapse before all mankind become Christians. We may

treat the question as a merely arithmetical one, and say : *Supposing* that in all succeeding centuries the increase of converts shall be no greater than in the century last past, *i.e.* $2\frac{1}{2}$ millions, what length of time will be required for the conversion of 1000 millions ? Of course the answer will be, 40,000 years !

But no sooner is such a suggestion made and its consequence stated, than our minds revolt against it, and we exclaim : 'It cannot be, it must not be, that the world's best hopes shall be delayed so long.' This is the hope of all Christians, and it is one main purpose of the lecture to give reasons for this hope. It is very evident that in India and China the great difficulty is to win the first few millions. The probability is that when in each of these countries the converts are once counted by millions, the conversion of the remainder will speedily follow.

We obtain much more hopeful views when we take into account, not the actual number of converts in the past century, but the *ratio of increase* during the last few years.

In the *Quarterly Review* for April 1875, p. 364, we have the following calculation :—

'Looking at the experience of the past twenty years, the rate of increase in the number of native Christians in India may be expected to augment, rather than to diminish. On the supposition however that the rate remained constant from year to year, and from decade to decade, the compilers of the Statistics[1] have calculated the results that would accrue. In A.D. 1901, that is, in little less than thirty years hence, the number of native Christians would amount to nearly a million. Fifty years later it would be upwards of 11 millions; and fifty years later, that is, in A.D. 2001, it would amount to 138 millions.'

Further grounds of encouragement are derived from the recent rapid growth of the population in Christian lands, combined with additions won from heathenism.

[1] Statistical Tables of Protestant Missions in India, Ceylon, and Burmah for 1871. Calcutta, 1873.

Dr. G. Smith's *Handbook*, p. 196, gives the following :—

	Christians.
Three centuries after Christ, Council of Nicea,	5 millions.
Eight centuries after Christ, Scoto-Irish, .	30 ,,
Ten centuries after Christ, Saxon and Romanist, ...	50 ,,
Fifteen centuries after Christ, Wiclif, . .	100 ,,
Eighteen centuries after Christ, William Carey,	174 ,,
Eighteen centuries and a half after Christ's Ascension, ...	440 ,,

Dr. Dorchester's *Problem of Religious Progress* gives the following statement of the *territorial* possessions of Christian nations :—

'The latest computations fix the territorial area of the earth at 52,062,470 square miles, of which the Christian nations have under their civil control 32,419,915 square miles, and the Pagan and Mohammedan, 19,624,555,—three-fifths Christian, and two-fifths Pagan and Mohammedan. Dividing the Christian nations, we find under the civil dominion of Protestant Governments 14,337,187 square miles; under Roman Catholic, 9,304,605 square miles; and under Greek Church Governments, 8,778,123 square miles.'[1]

Let all these calculations pass for what they are worth. The question of the 'how long' or 'how soon' in regard to the world's conversion really turns upon the Church's faith in the Divine promise, and its devotedness to the service of the Divine Master, *i.e.* upon the faith and zeal of each one of Christ's servants.

NOTE C. See p. 48.

Native Ministers and Native Churches.

A very remarkable example of what it is possible to accomplish in the way of organizing native churches under native ministers is

[1] Dorchester's *Problem of Religious Progress*, pp. 525, 526.

afforded by the present position of Christianity in the Fiji Islands. The Rev. Joseph Nettleton, for several years a missionary in these islands, has kindly furnished me with the following particulars :—

1. Total population of Fijian group, . . . 125,000
2. Professed Christians : Wesleyans, 105,000 .
   Roman Catholics, 10,000 . 115,000
   Remainder : coolies from India, China, and all the Polynesian groups.
3. Religious services held :[1]—
   1240 churches and preaching places, with two religious services every Sunday : also prayer-meeting at 6.0 A.M., and adult Sunday school at 2.0 P.M.
4. Number of ordained European ministers, . . 10
5. Number of ordained Native ministers, . . . 51
6. Unordained Christian workers :—

Catechists, ...	32
Assistant catechists, ...	1070
Local preachers, ...	1729
Class leaders, ...	3310
Sunday-school teachers, ...	2097
	8238

On the subject of *self-support* Mr. Nettleton says :—

'All these places support their native ministers, catechists, and schoolmasters. All the buildings have been erected by the native Christians without help from the Missionary Society, and are free from debt.'

In answer to a further question, To what extent have the churches in Fiji become missionary churches? Mr. Nettleton adds : 'They contributed last year more than £1000 towards the Foreign Missionary Society. More than forty trained Fijian ministers and catechists are missionaries, preaching in *other*

[1] The statistics which follow relate to Wesleyans only.

languages, in Rotumah, New Britain, New Ireland, Duke of York's Group, and on islands along the coast of New Guinea.'

When it is remembered that the first missionaries landed in Fiji in 1835, and that the whole of the people were then cannibals and idolaters, it will be evident that the work accomplished in less than fifty years must be regarded as amongst the most wonderful ever recorded in the history of the Church.

For a full account of this mission, see *Fiji and Fijians.* By Thomas Williams and James Calvert. T. Woolmer, 66, Paternoster Row, 1884; and, *At Home in Fiji.* By C. F. Gordon Cumming. 2 vols. Blackwood, London, 1881.

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